

The American Teacher

Democracy in Education; Education for Democracy.

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Save Your Experience



WHAT are you doing with your experience? Has it ever occurred to you that you may be wasting it? ¶ One difference between a successful teacher and an unsuccessful one is that the first extracts the ideas, the **meanings**, from the facts of his life—the things that he does or the things that are done to him professionally and otherwise. The second is inclined to let the meaning of existence slip by him.

¶ He who conserves his experience is enabled thereby to understand the conditions of success, and also those of failure. Can you conceive of a teacher who **thinks**—not dreams, not broods—over his experience making the same perennial mistakes, or failing to see the vital significance of his own or some other person's successful experiment in teaching?

¶ And there is another thot. If you try some new experiment, some new way of attaining an end better than it was ever attained before, you will have more experience that is worth saving.



VOCATIONAL CONFERENCES WITH EXPERT WORKERS*

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IT HAS COME about in a rather quiet way that we, who are trained and hired to dispense Latin, Greek, English or Mathematics, are growing quite concerned about the answer to the question, "After all this Latin, Greek, English or Mathematics is absorbed by these young people, what then?" And it is becoming so much a matter of concern that I venture to say that some of us are drawing largely on the energy that went with the Latin conjugations and mathematical equations for the solution of this other question. No one can know boys and girls without getting interested in what they are going to do in the world.

For a long time some of us in this city of New York wondered what we could do, knowing right well that something should be done in the way of issuing to these young folks some sort of transfer ticket or guide to the big world of service and bread and butter which lies beyond the high school class-room. Pioneers like Mr. Weaver and Miss Rodman undertook to work up something for themselves instead of wondering, and then a few more of us ventured forth; but for the most part our efforts have been almost entirely devoted in a groping sort of way to solving the question for our own school families.

The Vocational Outlook For Girls

I have been asked to deal with the question of vocational guidance for girls, as my experience, although in a mixed school, has been entirely with the girls.

The question with boys is a difficult one, but I frankly acknowledge that the question for girls is a poser. I also admit that it is a problem that women

and girls must solve for themselves. No one is able to do it for them. They must know definitely what they need and what they can do. The world—and that means mostly men—must have faith in their ability and their earnestness and courage.

Now just why do I admit so much difficulty? If we are going into this business of advising, we might just as well first as last define our *attitude* toward work and service for girls and women. And this is the difficulty—it never can come up with the boys. What relation does all this vocational work bear to the young woman's function in the world as mother of the race? There are at present some very jarring relations, some lack of coordination between the two. What regard and consideration can we have for this important honor nature has seen fit to trust to women?

The Changing Sphere of Woman

If we are going to get the young woman interested in any field for which she must spend four years in high school, perhaps in college for four years, and perhaps two more in professional training, what assurance can we give her that it is the thing for her and quite worth while? Is it right to have her feel that she must enter seriously into preparation for service or citizenship when her marriage will probably end it all? Is it worth while to pretend that there is anything serious in this vocational work for girls when most of the present requirements and conventions demand that everything be dropped with marriage? Even we women teachers have been told that one undesirable thing about our work is that we make it a temporary occupation until marriage, and so cannot devote ourselves as one who looks upon his occupation as permanent. All attempts of the women teachers to

*Read before the Second National Conference on Vocation Guidance. New York, October 26, 1912.

adjust one condition to the other have been mercilessly derided and rebuffed. It seems to me that we must stop and get our attitude toward this relation of work and motherhood. There is no use dodging it. We can't get very far before we meet it. It is in the back of every girl's head.

Is this work we are advising an opportunity to earn a little money? Is it something to fill up a gap? Is it a temporary affair until some one comes along who will support her? Or is it an abiding interest in some service and work that the young woman will carry thru life as a contribution to the welfare of humanity. It is without doubt one of the large questions to-day. What is your attitude? I hope you agree with me that some adjustment is necessary in our ideas and in our conditions. The solution lies mostly with women themselves, and I have great faith in women. I feel they are going to solve it in the best possible way for the interests of humanity. We specialists must ask ourselves:

1. Do we believe in the present unorganized condition of what we call woman's sphere, that is, the individual home, where the purchasing and preparation of food, sewing, laundry work, cleaning, the raising and care of infants, and general administration call for *experts*, and almost any one of which by itself is a profession? All of these we impatiently demand of one untrained young mother.

2. Can we consider and work for a slow and gradual adjustment of ideas, sentiments and attitude towards woman's sphere which we really believe will work harmoniously with woman's best development and service for humanity? The Mayor of Toledo says in the October *Metropolitan* that we are thinking in the terms of a day that is dead, a day when the home was a self-sufficient social unit, in a time of the old individualistic order; and perhaps we are. Can we see our way out of all this clearly? Not quite as yet. Primarily, because we have not adjusted our sentiments. We don't feel much sentiment as yet for the large city home or the still larger

nation home, or much concern for *all* women, all men and children. But this is the age of co-operation, and it is a good time to strike.

While we are standing here discussing this question, girls and women to the number of eight million (in 1910) are out in the industrial and wage-earning world, endeavoring to adjust themselves. Jane Addams in *A New Conscience and an Ancient Evil* states that 59% of all young women in the nation between the ages of 16 and 20 are engaged in some gainful occupation. Shall we change the women or shall we change conditions? If the individualistic order of homes could adjust itself to the maternal and industrial life of the women, is it going to be too much to ask of the larger social home to adjust itself to her conditions now? One of the largest problems of to-day is the industrial, political and moral adjustment of *woman*, and we might as well acknowledge that the whole world is "up against it."

The narrow, prescribed life of woman is at an end. Shall we, at the initial step of our work, start with a determination to hinder her adjustment, or shall we courageously determine to help her adjustment? Great and good women like Olive Schreiner, Charlotte Perkins Gilman and Jane Addams, are interesting and most helpful in their writings and talks on these conditions. Lester Ward's *Pure Sociology*, Chapter XIV, gives every woman great hope.

3. How can we help in this adjustment? By getting a sane, scientific, human view-point in regard to women and the world. By getting an understanding of industrial, political, physical and moral conditions. To me the greatest help towards the solution would be the hope of establishing the economic independence of all women.

Bringing Life to the Children.

It may seem that I have gone far afield in the discussion of vocational guidance for girls, but I hope you feel it is as closely related to the question in hand as I have tried to make it appear it is to

me. And now to the concrete experience in our own school.

About three years ago we started in to develop in our large assembly of 1500 boys and girls a series of general talks on vocations. We had one on engineering, another on advertising and a couple on domestic science. But altho the speakers were good, the talks fell flat. We decided that the groups were too large, and the interests were so diverse that no personal application seemed to be made, and so this method was dropped.

Our main object was to give some information first-hand to the pupils, and to let them see and hear people who were doing great things in the world. Our method had to change, but our objects remained the same.

It was decided to try out a new scheme with the girls of the school. It seemed to us that a platform address was much too formal a way of getting acquainted with the speaker who was to personally inspire these young people with any interest in a subject. So a smaller room was chosen for the work, and our library, which accommodates about a hundred, was selected. Just how to get the scheme working was a question, but it occurred to us that with so many student clubs as there are in our school there might be one which could help in taking up the work. The Arista girls were called together, and the idea of helping the girls of the school to get information along the various lines of work that women are doing in the world, was placed before them with the suggestion that the Arista girls take charge of the running of the scheme, provided the speakers were secured by a member of the faculty. They unanimously approved and seemed enthusiastic.

There were thirty-five of these Arista girls, and they were divided into various committees, one on Arrangements, which was to look after the care of the library for the afternoon of the talk; one on Publicity, which was to post bulletins in various parts of the school; one on Invitations, whose duty it was to invite the speakers and arrange for tickets of admission for the girls of the school;

one on Reception, which was to look after the girls of the school who attended the meeting; and the Press Committee, whose duty it was to write up the talk for the school paper and a couple of newspapers. This got the thirty-five girls all busy, and incidentally thirty-five girls stimulated many another thirty-five. The meetings were to be held every other Thursday at 2:45 in the Library, and they called themselves the Fortnightly. The first thing to look for was speakers.

Women Helping Other Women.

We happened to have among our alumni some girls who were doing splendid work in newspaper lines and in social service. We called upon them and asked them as old Erasmus Hall girls to come and start the meetings, and we scheduled two talks, one on Newspaper Work, another on Municipal House-keeping, and the third on Physical Training as a Profession. From the very first we decided that we would have no men talk to these girls, for the very reason that girls knew that the men could do just about what they set out to do in the industrial and professional world. So we confined our speakers to women who were "making good" along their chosen lines of work.

Our first meeting brot out about 80 girls. The arrangements for it were something along these lines. The talk itself was to be about 30 minutes in length, with a ten-minute question period at the end. The meeting from then on was turned into a social one, during which the pupils were introduced to the speaker, and light refreshments were served.

We were a little anxious about the question period, so we had pencils and paper put on each chair for the timid ones to write out their questions. I have been to many a round table of adults, and I am free to say that the young people were more alive as to what they wanted to know than many a grown up person.

We were often obliged to stop the questions, as they would have overrun

the time allotted to this part of the program. One of the most valuable features of the afternoon was the personal contact with the speaker and the answers received to personal inquiries. We felt it was worth while to go on, and this sent us scouring over New York and Brooklyn in search of women whom we wanted to hear. It was not at all difficult to enlist the sympathy of any woman whom we approached. They all seemed most interested to come and tell the girls of the difficulties, the preparation, the experience and the possibilities in their particular lines of work. When we made the acquaintance of one successful woman, she was very useful in introducing us to other successful women, until we began to feel that all of Fifth Avenue and Broadway had offices filled with distinguished women workers. There seemed to be no end to the supply of women who would come and talk to us. Never once were we told that they were too busy, couldn't spare the time, or didn't care to talk to our girls. Their appreciation of the difficulties of the girls in industry was amazing. The talks during the two years have been

Mary W. Plummer, New York Public Library.

Secretarial Work, Martha Suffren, Polytechnic Institute.

Illustrating, Florence Storer.

Interior Decoration, Birdaline Bowdoin.

Advertising, Virginia E. Banks.

Costume and Commercial Illustrating, Grace Clark, Pratt Institute.

The Results.

The attendance of these conferences varied from 40 or 50 to about 100. No girl was required to attend, but all who wished to come were welcome. It is difficult to measure in any way the results of these talks. It is very intangible. The only palpable evidence we have of any results is the fact that a little Library Club for the study of library work has been formed in the school, that a Social Study Club has been organized, and that a club for girls interested in commercial advertising have banded themselves together. On the whole, it seems to us that the girls now think it is a reasonable thing to be interested in lines of work. They have not made any particular decisions. Some of them attended every single conference. They are perhaps more at sea than ever but they are better informed and more intelligent.

We feel that the present need of the girls is to know something about what women can do and are doing, and if we can let in a little light on the subject we are doing what is necessary at this particular moment of their lives. This fall in order to get a gauge on their attitude toward these talks, we have asked them to hand in the names of subjects that they wish discussed at the Fortnightly, and the tabulations of the requests developed these facts. Teaching in the grades, secretarial work, kindergartening, domestic science, library work, physical training, teaching of art, settlement work, nursing and costume designing lead in numbers. These are about the subjects we gave last year, and it is a question with us whether the girls are asking for the same subjects over again,

Physical Training as a Profession, Jessie H. Bancroft, Director of Physical Training.

Newspaper Work, Mary Ormsbee, Editor of the *Edison Monthly*.

Hospital Work and Nursing, Mrs. M. L. Rogers, Superintendent Nurses' Training School.

Municipal Housekeeping, Genevieve Beavers, Stevens Fund.

Preparation and Opportunities of an Art Teacher, Kate C. Simmons, Art School of Portland, Oregon.

Medicine as a Profession, Dr. Mary M. Crawford.

Law as a Profession, Bertha Rembaugh.

Kindergartening, Margaret M. Simmons, Assistant Superintendent of Kindergartens.

Architecture, Fay Kellogg.

Artistic Photography, Alice Boughton.

Social Service and Settlement Work,

because they were interested in what they learned about them, or whether it is because we chose the right line of work for girls to be interested in last year. There were some very original requests, among which we found that one girl wished to become a surgeon, another a detective. Another was thinking of running a cattery. Moving picture actors-to-be wished information on the subject. Another wanted light on missionary work. One is to be a public speaker, another a story writer, and still another is going to raise bees. In all there were 35 different lines of works suggested.

It seems wise to us to bring in some of the unusual subjects in our talks for this year, for I consider the main reason for the requests duplicating last year's subjects is due to the fact that those are the subjects that they know about. Other subjects of which they never have heard may prove equally interesting. The interest of the Arista girls in the outcome of these requests for talks this year is very intense, and they are busy tabulating them for us. I believe that this student interest is a great asset in the de-

velopment of this line of work in the school.

The Social Meaning of It All.

Just what developments the work will take on this year we are not sure of. Any experimental work necessitates a great deal of waiting and watching, and we are not looking for any particular results at present. It would be wiser to keep a girl from getting into some line of work that she is not fitted for than simply to be glad that she has settled the question for herself. We are not going to worry in regard to the amount of time we take in enlightening the prospective woman of to-morrow.

The most important point is to make her alive to what service is to be demanded of the women of to-morrow, and just what relation she is going to bear to it. For those of us who are interested in this line of work the difficulty will not be to have girls study themselves or study vocations, or select a particular line of work and be prepared for it, but it will be the larger world problem of the adjustment of all women to the work of the world.

THE ANALYSIS of instincts from a purely physiological point of view will ultimately furnish the data for a scientific ethics. Human happiness is based upon the possibility of a natural and harmonious satisfaction of the instincts.* One of the most important instincts is usually not even recognized as such, namely, the instinct of workmanship. Lawyers, criminologists and philosophers frequently imagine that

only want makes man work. This is an erroneous view. We are instinctively forced to be active in the same way as ants or bees. The instinct of workmanship would be the greatest source of happiness if it were not for the fact that our present social and economic organization allows only a few to satisfy this instinct. Robert Meyer has pointed out that any successful display or setting free of energy is a source of pleasure to us. This is the reason why the satisfaction of instinct of workmanship is of such importance in the economy of life, for the play and learning of the child, as well as for the scientific or commercial work of the man.—Jacques Loeb, "Comparative Physiology of the Brain."

* It is rather remarkable that we should still be under the influence of an ethics which considers the human instincts in themselves low and their gratification vicious. That such an ethics must have had a comforting effect upon the Orientals, whose instincts were inhibited or warped thru the combined effects of an enervating climate, despotism, and miserable economic conditions, is intelligible, and it is perhaps due to a continuation of the unsatisfactory economic conditions that this ethics still prevails to some extent.

KENNETH GRAHAME

A Psychologist of Child-Life

MARK HOFFMAN

BY CONSULTING works on psychology, we may all learn to classify and evaluate the instincts of children. Yet, a great deal of study of this kind may leave us cold before the actual facts of school-life, and may inspire us with no love or sympathy for children, or with no sense of the irresponsible nature of the child. Neither should we understand its capricious turns of temper, or its pure paganism. We may be able to speak learnedly on child-psychology, and yet be intolerant of the restlessness of the youngsters in front of us. Is it not possible that a warm-blooded interpretation of child-life—a human document—might get home to teachers' hearts and minds more effectively than scientific treatises on instincts and habits? Would not a book of the kind indicated make a more universal appeal, and speak a more intimate language than cold, formal inferences from the facts themselves, however valid those inferences might be?

Kenneth Grahame, an English writer, has clothed in flesh and blood the instincts, habits and motives of child-life. He has given us, as it were, a child's point of view of his elders, whom Grahame ironically terms the "Olympians." We can imagine an intelligent child with an almost mature point of view critically contemplating his elders, these self-constituted Olympian Gods on high, who make rules and regulations for the growth or rather misgrowth of the child-plant, who thwart it in every instinct, who repress and discourage all original effort, who want the little pagan to be good and to have religion, who promise and forget to keep their promises,—in short, who are guilty of all the crimes, sins and misdemeanors against the child's natural craving to live its own life in its own way. With masterly skill in the arrangement of detail, with telling incident of every-day pranks, and with a choice of epithet that can be truly termed classic, Kenneth Grahame has revealed to us a charmingly veracious

panorama of the child's world. He takes the side of the child as against the Olympians "who temporarily rule the roost." We come away from this author with a deep sympathy for the dear little imps (for imps they surely are), and with a pitying scorn and contempt for the whole brood of Olympians—uncles, aunts, big brothers, solicitous mammas, and last and most despised of all, those intolerable pedagogs with their glibberish of ancient history, Latin conjugations, geometric measurements and grammatical terminology.

A few quotations may make clearer the attitude of this remarkably gifted writer on child-life. In the prologue to *The Golden Age*, entitled *The Olympians*, the first sentence strikes the keynote of the major theme:

"Looking back to those days of old, ere the gate shut to behind me, I can now see that to *children with a proper equipment* of parents, these things would have worn a different aspect."

Note next how contemptuous is the child's opinion of the activities of these dull, stupid and unimaginative Olympians.

"Indeed, it was one of the most hopeless features in their character (when we troubled ourselves to waste a thought on them—which wasn't often) that, having absolute license to indulge in the pleasures of life, they could get no good of it. They might dabble in the pond all day, hunt the chickens, climb trees in the most uncompromising Sunday clothes. They were free to issue forth and buy gunpowder in the full eye of the sun—free to fire cannons and explode mines on the lawn. Yet they never did any one of these things. No irresistible energy haled them to church on Sundays, yet they went there regularly of their own accord, tho' they betrayed no greater delight in the experience than ourselves."

And again:

"These strange folks had visitors sometimes—stiff and colorless Olympians like themselves, equally without vital interests and intelligent pursuits, emerging out of the clouds, and passing away again to drag on an aimless existence somewhere out of our ken. Then brute force was pitilessly applied. We were captured, washed and forced into clean collars, silently submitting, as was our wont, with more contempt than anger. Anon, with unctuous hair and faces stiffened in a conventional grin, we sat and listened to the usual platitudes. How could reasonable people spend their time so? That was ever our wonder as we bounded forth at last—to the old clay-pit to make pots, or to hunt bears among the hazels."

In *Dream Days*, another of Grahame's pictures of child life, we find a sketch, entitled *The Magic Ring*. In the opinion of the writer, this is about as charming a bit of the throbbing life of the child as can be found anywhere in the whole realm of child literature. The Olympians had in this case casually promised to take the children to the circus, never dreaming how the child-mind dotes on a promise of this kind.

"It was not as if we had led up to the subject. It was they who began it en-

tirely—prompted thereto by the local newspaper. "What, a circus," said they, in their irritating, casual way, that would be nice to take the children to. Wednesday would be a good day. Suppose we go on Wednesday. Oh, and pleats are being worn again, with rows of deep braid," etc.

When Wednesday came around, the Olympians, very much taken up with other things, had quite forgotten their casual promise, and disposed of the children with the usual answer, "Some other time, dear."

The children are later taken to the circus by a lover of their kind, a funny little man, "who always gazed right into our souls." The dizzy joy and exultation of the children at the circus must be read and not talked about, in order to be appreciated.

Before the teacher begins his scientific study of education we would advise that he procure, or in fact become the owner of *The Golden Age* and *Dream Days*. Let him saturate himself with the spirit of affection and sympathy for child-life that shines thru these precious volumes. Let him give his days and nights of preparation for teaching to this child-priest, Kenneth Grahame, and he will enter the class-room, a chastened, humble learner at the feet of this elusive, non-intellectual, irresponsible, reckless, whole-souled pagan—the child.

THE CONSERVATION OF THE HEALTH OF PUPILS

THIS YEAR Dr. Thomas A. Storey of The College of the City of New York reported in the *Medical Review of Reviews* on the physical examination of 3,500 boys with whom he had come into professional contact 15,000 times.

He gives five reasons which led the college to make medical inspection a part of its plan for the individual instruction of students in matters of personal hygiene.

First, a plan by which the spread of communicable diseases is reduced or eliminated will enormously increase the efficiency of the school system.

Second, attacking the remediable incapacitating physical defects such as eye

and teeth troubles will make it possible for large numbers to work with comfort.

Third, those students who are suffering from irremediable physical defects should be found and classified. They should receive instruction adapted to them.

Fourth, consistent medical inspection will lead to the development of hygienic habits in the young.

Fifth, medical inspection carried on as a part of the work of schools and colleges yields returns of definite economic value to the community. Defective vision corrected and adenoids removed tend to repay the community for its outlay in public medical inspection.

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It is the aim of this paper to better the working conditions of the teacher, thru sober criticisms of present educational administration, and thru discussions tending toward a general realization of the democratic ideal in all matters affecting the schools.

DEMOCRACY—WHAT IT IS AND WHAT IT IS NOT

"THEY'RE TRYING democracy over in school and they're sorry they ever began it." The principal who uttered this, has a fundamental misconception of the meaning of democracy. To him democracy is probably a mere device by means of which teachers would be given an opportunity to meddle in school government—only to show their unfitness for constructive work. Furthermore, (as this same principal has frequently expressed himself) since teachers, as a body, have often been found lax in following simple directions, and since experience has demonstrated that teachers do not wish to be charged with responsibility, but would rather shift the burden on the principal—democracy is foredoomed to failure.

If democracy were a mere device, a makeshift, to get teachers more interested in their work, then we must call such democracy a failure at the outset; for teachers would dodge responsibility and would shy at "more work." But this is not true democracy. We think we have a democracy in our country to-day, but the seeing man knows that we haven't. Even President-elect Wilson said some few months ago that we have not the government that we think we have. Democracy is a method, a hope, an ideal thru which human beings might grow and develop the best that is in them. Democracy implies a faith in human worth. Democracy in a vulgar sense means, domination by the unfit. True democracy means giving these so-called unfit initiative and responsibility, so that they might *gradually* become more and more fit.

Another principal says that democracy is an ideal and that therefore you need ideal beings for its perfect operation. "You can't," he says, "inaugurate such a system to-day, when there are so many teachers who run out of the school building at the stroke of the dismissal bell. This gentleman does not realize that the weight of ignoble ideals in teaching has pressed on the teacher for centuries, and that these low ideals are directly responsible for this lack of high-minded professional spirit on the part of the teacher. The ideal in practice to day is not the theoretical ideal of service, although we prate about that voluminously. The ideal at the present time is the ideal of obedience to constituted authority—whether the authority is right or wrong, honest or dishonest. Under a militarist system teachers will naturally do the minimum amount of work that is consistent with economic safety. They will obey orders to the letter, they will not leave *before* dismissal, and they will concern themselves more with their own ratings than with the development of the pupils placed in their charge. Principals have been telling us that since the introduction of the "superior merit" provision in New York, there has been a remarkable

change for the better in the work of many teachers. "Superior merit" is as effective a whip for slaves as is any other penal device. Results may show themselves immediately because "it hurts." What would these principals think if they heard teachers saying "Wait till I get my maximum salary; then I'll get it on them." Is not this bitter resentfulness the direct result of militarism—nay, even tyranny. And would the afore-mentioned principal who tells us that we must have ideal beings before we can have democracy, recommend militaristic methods in order to make people ideal, and thus get them ready for the promised land of democracy?

Such a method of making human beings ideal, is not pedagogic, nor psychological. Human beings can only learn to use power by using power. Of course they'll make mistakes—of course they will run into absurdities and will often reverse themselves. Why not? Even learned judges occasionally reverse themselves. Here would be the opportunity for the leader, the principal, the choice of his co-workers, to function. He, being wiser than the rest, would point out to his co-workers their errors and inconsistencies. We learn to use tools not by theorizing about them, but by using them. We learn self government by governing ourselves.

DEMOCRACY is not a matter of suffrage and soft hats. It is a matter of sincere relations between man and man. But this can never be while one man's bread is dependent upon another man's favor or convenience or whim.

Is it our function as teachers to select the able and tag them, or should we attempt to make of every child as much of a human being as it is capable of becoming?

INDUSTRIAL EDUCATION

THE DEMAND for industrial education had its sources in three or four different springs. The interests of the manufacturers, who find their supply of skilled workers cut off on the one hand by the combinations of laborers into powerful trade unions, and on the other hand by the natural decline of the apprentice system, call for the establishment of educative processes that will furnish the required workers without burdening the industries. That is to say, the manufacturer cannot afford to train up his own workers—because the competition is too keen and because he is not sure to keep them after they are trained—and he is willing to let the community take the risk and pay the costs by training the worker in the public schools.

The interests of the workers, who find their children driven into mechanical occupations that lead to nothing, because of the lack of opportunity for acquiring training that fits them for skilled service, call for the establishment of educative processes that will assure their children a better outlook. Moreover, the partly trained or the poorly trained worker is a source of very damaging competition to the men in the trades. The workers cannot afford to give their children adequate training thru private or guild schools—because competition has already cut their wages down to the narrowest subsistence margin—and so they are willing to let the community take the risk and pay the costs by training the children in the public schools.

The sympathies of the social workers, who find men—and women, too—driven to evil ways and to crime thru the lack of training that will assure a competence, call for the establishment of educative processes that will save the children to right living and useful service. The social workers can see the economy of training the youth to efficient work before the police and the reformatories, and so they urge the community to assume the cost as a matter of insurance—life insurance and money insurance.

The outlook of the teachers, who find a school system hardened into a routine

for training collegians applied indiscriminately to all comers, without regard to their needs or fitness, calls for the establishment of educative processes that will make of each child the best that a selected and controlled environment can make him. The motor-minded thing-thinker is not only wasting his time in the school, he is also a thorn in the flesh of the teacher and a wasteful charge upon the community; the educator is thus driven to demand of the community an equipment and an opportunity to adapt his work to the varying needs of the complex group that he is to serve.

The relations of these four demands, the plans for reorganizing existing systems, the experiences of several types of industrial schools, the new legislation in the direction of usable education, and other related topics are interestingly and authoritatively presented in Professor Frank M. Leavitt's new book *Examples of Industrial Education* (Ginn & Co.). This is the best assembling of pertinent material that has so far been offered in a single volume. All who pretend to keep informed on the trend of educational progress should familiarize themselves with this material.

A less comprehensive but still helpful book on the same subject for the beginner is Miss Ruth M. Weeks' *The People's School* (Houghton Mifflin Co.). This is one of the Riverside Educational Monographs, and contains the usual outlines and bibliography.

The wave of interest in industrial education is diffusing its power laterally, and the greater sense, of which industrial education is but a special phase. The educator must face the question of the meaning of life, of the relation of work to life, of the meaning of culture. Heretofore we have considered work and culture and play apart from life, and have tried to read significance into life detached from its interdependent activities: that was the burden of metaphysics. To-day we are coming to realize that life is the sum of the activities and processes of living things; and art and culture are not to be considered apart from work and play. The vocational education movement is thus a vital one,

promising to furnish an axis of orientation for all school work such as no other central aim of education has hitherto furnished, for the center of life is work.

WHY THE "REGENTS"?

IT IS AN old humiliation to which high school teachers in New York City have never been able quite to reconcile themselves that their judgment of the standing of pupils is good until it comes to the matter of judging their pupils in State or so-called "Regents" examinations. The time was in the great city when committees of teachers met twice a year at educational headquarters, or at some convenient school, to give their ripest judgment on the examination papers of the pupils in the various subjects. Even in those days of the "Maxwell" examinations, the technique of grading an answer was reduced to an exact science. Sentences, clauses and even phrases of what the committee had decided would be a correct answer to a given question were assigned definite values of one point, one-half point, or one-quarter point. Within the limits of human variability in matters of examinations, the high school papers were examined by the city's high school teachers with faithfulness and with scientific care.

Since the State Department of Education has taken over the work of passing finally upon the grading of the examination papers, partially as a condition of its approving the granting of State money and State diplomas, the teachers in the several high schools of New York City have been required to grade the answer papers written by their pupils, but their judgment is never final. All the papers go to the State capital to be reviewed by the State examiners.

Now, many are aware of the fact that these State examiners are not a body of experts. As a matter of common knowledge, the published qualifications of the State examiners are far inferior to the qualifications of a high school teacher in the City of New York.

The grades given by the teachers of the school are naturally regarded by the pupils as temporary statements of their

standing, in no wise to be accepted by them as authoritative. The more scholarly teachers of the high schools wait upon the judgment of ill-trained State examiners.

Of course, there are many instances of difference of judgment between the teachers and the examiners. When the papers are returned from the State Department, pupils who passed their examination in the school may be found to have failed at Albany. Cases may then be appealed, but to whom? To the same State examiners. There being no other reviewing body, there appears to be no reason why they should change their minds. Therefore, it is said they do not. Indeed, they show not a few of the traits of that type of official who when given autocratic power insists upon treating inferior officers as inferior beings.

New York City teachers in high schools have long wondered why they should waste their time reading papers at all, if their judgment is to be ignored altogether. And they ask, too, why their judgment which was formerly considered eminently satisfactory to the city should not be accepted by the State.

TEACHERS' INSTITUTES, teachers' meetings, reading circles, summer schools, and the rest are good as far as they go; but in some essential particulars they do not go far enough. They are left without sufficient motive. The school system leaves the teachers cramped in their opportunity to apply what they learn. This opportunity can be supplied only by giving the teachers a vital and official part in initiating and guiding educational policies.—Prof. W. C. Ruediger, in "Education" for March.

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SIDE TALKS WITH SUPER-INTENDENTS

J. S.

I

In my heart-to-heart conferences with you, ladies and gentlemen, I shall endeavor to say none of the things that would turn you from the consideration of certain questions important to the schools. You are accustomed to being met with deference; I shall not approach you with familiarity. You are used to seeing authority obeyed in act and in word; I shall try not to lay myself liable to the charge of insubordination. You believe in the injunction that teachers should teach; I shall not question the validity of your belief. You believe in loyalty; so do I. You believe that the educational system is for the children, not the children for the system; so do I with all my heart and soul.

Altho we appear to be in agreement on many phases of education work and sentiment, there may be ideas that we do not hold in common. Nevertheless, we shall bring some important matters to the attention of current educational opinion, and neither you nor I can escape sound final judgment on them.

Now, in the first place, what is your opinion of this important work of yours, supervising? Is it not difficult, and does it not consume a great deal of your time and energy? Have you ever been able to satisfy anybody, even yourself? Of course you must know what the teachers themselves think of supervision. Altho they consider it an unmitigated nuisance, I confidently believe that the rank and file of conscientious teachers would join with you in working out an accurate and satisfactory system of supervising school work, that would be based on scientific and human principles. You know yourself that supervision is sometimes unscientific and very often inhuman.

The first reason that most of our supervision is unscientific is that the system was all worked out by a few minds at the top of the school system.

Those at the top represent a point of view that is their own, and does not necessarily coincide with the point of view of the whole body of people who are to be affected by the supervision. Of course you are working for the good of the whole school system, but you may not know what that good is. The teachers may have picked up some information of value. That makes as much difference, it seems to me, as if the President's Cabinet should endeavor to control the policy of the United States Government without considering the wishes of the representatives of the people, or the views of the experts in the departments. Anyway, if you do not agree to that, you will agree that if the teachers could be interested in your ideas of supervision, your work would be lightened. You haven't forgotten how it was when you were a teacher and needed to win the confidence of the children.

Another reason that much of our supervision is unscientific is because it is frequently carried on by superintendents who are not familiar with the ideals of teaching subject-matter that are possessed by the teachers themselves. Besides, superintendents are often unfamiliar with subject-matter itself, altho they are obliged officially to report on the teaching of it. This is an embarrassment that honest superintendents should not be obliged to submit to, and that others should not be allowed to. Not many can free themselves from the anxiety of an official career of that kind. One superintendent whose visit I look back to with pleasure could and did escape the annoyance of being asked his opinion on points of which he was ignorant. After a hasty but cordial greeting and a few minutes of interested observation, he left with these words of approval: "Well, me boy, I only wish I knew as much about my business as you know about yours." But as recollection of the incident comes to me now and then, I am more and more convinced that at least in those days I was not doing more than passable teaching. I suppose I ought to have resented his remark, for he certainly did not help me. All I got was a "jolly."

And that is all many others have got from other superintendents even down to the present day.

If I call your attention to a fact that is known to many teachers of "the greatest city in the country" you will please not bring me up on charges of insubordination, for neither of us can hold in reason that the charge of insubordination should be employed to estop the truth. And this is the fact. Superintendents in that city who are unfamiliar with certain subject-matter, and with the methods of teaching it, sometimes makes ignorant and unfavorable criticism of teaching; and the nature of the criticism is unknown and unsuspected until irreparable harm has been done to the standing of the teachers. There you have unscientific supervision degenerating into inhuman supervision.

I hear some one saying: "Let the city employ better informed supervisors." Yes, of course. But that would not affect the important fact that the teachers themselves have no confidence in the current system of supervision. Confidence must be won, otherwise the employment of better supervising superintendents may only mean that the lines of autocracy will be drawn tighter than ever.

All of you, ladies and gentlemen, came up from the ranks. Can you not appreciate the value of the argument that the forces of education are in absolute need of mutual confidence? No man can say out of hand what details of a system of supervision would work, until the experience and the recognized needs of many types of teachers are known, and until these facts are examined for the principles of action that will underlie them. But don't ignore the probability that you can never know adequately what the experience and the needs of teachers really are, until you permit them to meet you in council, with the prerogative of citizens in a Democracy.

He who takes up teaching merely for business, has no business to take up teaching.

BOOK REVIEWS

A CORRECTION

THE LITTLE word *not* inadvertently slipped into our review of Munroe's *New Demands in Education* in the October number, making it appear that Mr. Munroe is not a successful business man, and spoiling, the point of the passage. We apologize to Mr. Munroe before his lawyer has time to prepare papers for a libel suit—and we apologize to our readers, before they have time to complain.

THE AMERICAN SECONDARY SCHOOL AND SOME OF ITS PROBLEMS, by JULIUS SACHS, Ph. D., Professor of Secondary Education in Teachers' College, Columbia University. 12mo, pp. xviii + 295. New York, The Macmillan Co. 1912. \$1.10.

It would seem that the chief problem of the secondary school in America is identical with the chief problem of every school everywhere—the teacher. Professor Sachs leaves to outsiders the task of praising the good in the schools; he considers it our duty to criticize ourselves and each other, not in a carping spirit, but in the interests of our advancement. The outlook he assumes is the professional one, as against that of the temporary makeshift of so many of our teachers. The first chapter, which occupies nearly a third of the book, is devoted to the training of the teacher and to his scholastic equipment.

The normal school training is not adequate for secondary school teachers because it does not provide a basis of sound scholarship, which is essential and which can generally be obtained only in college. The normal school or training school graduate who has no further academic work is likely to teach *what* he has been taught, and *as* he has been taught. There is need for that experience which will enable the teacher to criticize intelligently the methods and ideas of his own former teachers; this is to be obtained only in the college.

Another important point in the training of teachers is the need for presenting the

university subjects to prospective teachers from the point of view of what can be used in teaching in school. Dr. Sachs accordingly recommends Julius Baumann's suggestion that the subjects be taught in college by men who combine a scientific cast of mind with zeal and experience in teaching in secondary schools. Altho he insists upon the importance of thoro scholarship, he cautions extreme specialization in a subject as being just as dangerous as the earlier custom of requiring a teacher to present all the subjects in the course. The ideal plan in this respect would seem to be the reasonable mastery of some specialty with sufficient proficiency in one or two other subjects to lend breadth of outlook and variety in presentation. In France and Germany this is the usual condition, every teacher being required to teach at least the vernacular in addition to his specialty. When we realize how backward our teaching of English is in this country, very largely because the pupils are taught language detached from thot and experience, Dr. Sachs' suggestion that English be made the core of all secondary instruction, will receive wide acceptance.

The familiarity with the teaching of more than one subject is especially important for those who are to fill supervisory or administrative positions.

Not only should breadth of knowledge be required of every teacher, but we must insist upon growth in knowledge. In this direction teachers' meetings could be made of incalculable value. In practically all schools teachers' meetings are a part of the routine; in how many schools are these meetings made to contribute consciously and perceptibly to the growth in scholarship or in technical proficiency of the teachers?

The importance of guiding new teachers to avoid blunders is greatly overlooked in this country. Indeed, the secondary school teachers are altogether too much inclined to look upon pedagogy and the technique of teaching as beneath their notice suffices to make a teacher. The success of the German gymnasial seminary, in which the young college graduate is initiated into the art and science of teaching by the most learned and the most skillful craftsmen in the business he intends to follow, is enthusiastically urged

as the model upon which we should base our training for secondary school teachers. The attitude there inculcated is that of combining practical work with scholarly advance; searching criticism with friendly intimacy; regard for the general welfare with regard for the individual interest. There is early elimination of the individual unfit for the profession without the costly and humiliating consequences of our own good-natured tolerance for incapacity in responsible positions. It is important to encourage the young teacher with original ideas, for the danger is not that the new will destroy systems, but that the old will become sterile. "A teacher who is completely satisfied with himself has forfeited his usefulness; a school prospers with the intellectual and professional growth of its individual teachers. With all his vagaries, the teacher who has originality is a tower of strength in the community."

The physical and the moral qualifications of the teacher are considered and there is a brief excursus into the problem of moral training versus moral instruction. The rest of the book is made up of chapters on the present status of the public high school, the private secondary school, and the educational policy of the secondary school. There are added some notes on the continuation school, and a discussion of the functions of the educational expert. The appendix gives outlines for the teaching certain groups of subjects in secondary schools. Every high school teacher and principal will find it worth while to keep this book by him until its principles are assimilated.

FESTIVALS AND PLAYS IN SCHOOLS AND ELSEWHERE, by PERCIVAL CHUBB, former Director of Festivals in the Ethical Culture School, New York, and his ASSOCIATES of the school staff. Illustrated. 12mo, pp. xxii + 403. New York, Harper & Bros. 1912. \$2.50.

FOLK FESTIVALS, THEIR GROWTH AND HOW TO GIVE THEM, by MARY MASTER NEEDHAM. 12mo, pp. xvi + 244. New York, B. W. Huebsch. 1912. \$1.25. The growing interest in pageants and festivals among adults, and the increasing attention to organized play and recreation for children as well as for adults, point to a renaissance of the democratic spirit. Men are becoming tired of working for the means of livelihood—

they want also to live. And we are coming to realize that education, too, must not be separated from life—children must live as well as learn, and they must learn thru living and playing, and not merely thru studying. Indeed, we have discovered that they cannot learn to any purpose worth while thru mere studying. We know that on all sides the spirit of the game, the spontaneous exuberance of life is seen to penetrate the activities of every day.

The first of these books describes a series of school festivals and folk festivals from the educational point of view, the recreational aspects being treated incidentally, and the machinery of the festival being taken up in great detail. There are chapters on music in the festival by Peter W. Dykema, on art in the festival by James Hall, on costuming in the festival by Marie R. Perrin, and one on dancing by Mary G. Allerton. Miss Mabel R. Goodlander gives four chapters on the development of festival and dramatic activities in the school, on the correlation with other school work and certain technical matters. In addition to the reproductions of some forty photographs of festivals, there are diagrams illustrating the planning and development of grouping and color schemes, reproductions of program designs, tables of materials—with prices—for costumes, etc.

In Mrs. Needham's book the method of approach is the historical one, and the text is given largely to descriptions of festivals selected to illustrate various types. The main subjects treated are the pioneer festival, the spirit of the festa, our festal heritage, the choice of subject, and the use of festivals in connection with playgrounds and schools. There is a final chapter on the psychologic effects of the festival, and an introduction by Dr. Frank A. Manny that teachers will find suggestive.

Both books are provided with lists of references, and the first book has also a good index.

TEACHERS should not be misled by the insistent advice that their business is simply "to teach." If they followed the advice strictly, theirs would be a dull, humdrum existence. Besides, they would be doing poor teaching, for they would know nothing of life, and could not interpret it to the children.

SPECIAL OFFER

We have on hand a small number of bound copies of Volume I of The Progressive Journal of Education, containing articles by such well-known educators as Prof. John Dewey, Katherine Dopp, Prof. Wm. Noyes, Prof. Frank T. Carlton, Dr. Frank A. Manny, Prof. J. Paul Goode and others. The price of this book was one dollar. We will send this book and The American Teacher one year for one dollar. Or we will send the book free for ten new subscribers at fifty cents.

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WATCH YOUR STEP!

TOM PAINE in his AGE OF REASON well pointed out the proximity of the sublime to the ridiculous. In all departments of life we know how often people make the fatal mistake of descending from one to the other.

Should we not as teachers guard ourselves against this false step?

Of course, teachers are not perfect and their errors should be pointed out, that the pupils may benefit. But does this mean that the supervising officer with petty rules and regulations should ride roughshod over the teachers as if they were a body of brainless men and women?

Again, it may be argued that planning of lessons improves class room teaching; but does this justify the demand for detailed plan books whose manufacture consumes daily two hours of the teacher's time?

Undoubtedly, it is advisable to have school records kept, but should this oblige teachers to draw up statistics and reports of questionable worth to such an extent that actual teaching is interfered with by the mass of clerical work?

Educators, there is but one step from the sublime to the ridiculous. Watch your step!

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